April 21
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

*"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. * * * For as the heaven is high above the earth, so great is his mercy toward them that fear him"* (PSALMS 103: 8, 11).

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A LIVERPOOL REMINISCENCE.

II.

WHEN President Heber J. Grant took charge of the European mission, he was not long in deciding that old historic "42 Islington" had served its purpose; and that the time had arrived to look for a more suitable headquarters for the mission. In a short time farewell was bid to dear, dirty old "42," which had become a household word with the saints—I understand that it is now remodeled and is used as a warehouse and tobacco factory.

We removed from there in May 1904; our next home being at 10 Holly Road, Fairfield. The house had been a large private residence, standing in its own grounds, and the surroundings were a veritable paradise compared with 42 Islington. After considerable alterations it was converted into a comfortable residence, and good business office; and a meeting room was provided. President Grant was heartily congratulated on having delivered the office from the bondage and nerve-racking surroundings of Islington. It was not long before a marked improvement was noticed in the attendance at our meetings. We had just begun to look upon this as our permanent home, when another surprise was in store for the saints. The late President Joseph F. Smith and party, including Bishop C. W. Nibley, paid us a visit in September, 1906. While there Durham House, 295 Edge Lane, was inspected and later on purchased. After extensive alterations, under direction of President C. W. Penrose, it became and is now the comfortable residence and headquarters of the mission.

Time was when mobs surrounded Durham House, and demolished the spacious glass windows. This was during the time the sectarian clergy and anti-Mormons combined to drive us from Liverpool. An appeal to the Home Secretary in London was

made and they were informed by him, that after careful inquiry and investigation, he saw no reason to interfere with the Mormon propaganda. Since then the saints have been allowed to worship in comparative peace. From an active membership of about twelve, the branch grew until nearly two hundred members were on the books at the time I left in 1916.

I rejoice to think that so many of the faithful saints have been able to gather to the land of Zion, and are rejoicing in the privileges afforded of progressing in the gospel, and in doing a work for their dead. Many of the saints have been delivered in a marvelous manner from Babylon, when humanly speaking the way appeared completely hedged up. While visiting a poor part of the city, I once discovered a family who were members of the Church, but had neglected their meetings and other duties for a long time. The father had occupied a position with the Liverpool Mersey Dock and Harbor Board, but had lost it; and at the time I visited them he was out of work, and the family was in great poverty. I invited them to attend their meetings, which they did; and from that time onward they began to prosper, and it was not long before he was able to emigrate to Utah, with his wife and two sons. On another occasion I was strongly impressed to visit a widow lady and her son, members of the branch. I called at the house and she answered the door, and greeted me with the expression, "Brother O'Gorman, I knew you would call this evening; my son is in great trouble." Her son had set his mind on gathering to Zion, but the firm, with whom he was bound as an apprentice, would not cancel his indentures. I volunteered my services, and together with her son waited upon his employer. For a time he would not listen to reason, but suddenly yielded, and released the young man; then gave him a splendid character for honesty and integrity, and regretted very much having to part with the youth. He now resides here, and has performed a mission to his native land; is married to a good Latter-day Saint wife. His mother died here a few years since, rejoicing in the gospel up to the last, looking forward to a glorious resurrection.

Another member of the branch, a poor widow, had two children, a son and daughter, and it was her earnest prayer that they might have the privilege of going to America, but owing to her poverty, she failed to see how this could be accomplished. Much to her surprise and joy, one of the returning missionaries volunteered to relieve her of the responsibility, with the understanding that she should follow in due course. But this was not to be, as this faithful sister was found dead in bed shortly after the departure of her children, much to the sorrow of every member of the branch. A splendid funeral was provided for her, and President Joseph W. McMurrin took charge of the services; and this faithful sister was laid to rest in a quiet church-yard

near Liverpool. I must add how much I enjoyed my labors amongst these faithful saints; and I would like to express my thanks, through the medium of the *Star*, to all the saints over whom I presided for so many years, for their uniform kindness to me, and the valuable assistance which they cheerfully gave at all times.

I often had a strong desire to gather with the saints, but was always advised by the mission presidents to remain and help to keep the branch together. President F. M. Lyman, in giving me a blessing, said that "I would do a work for my dead, and gather to Zion with my family when the Lord sees fit." President Heber J. Grant also blessed me, and said, "I bless you that your faculties may all be retained, that your mind may be clear, and that your last days may be your best days. I bless you with the peaceful influence of the Holy Spirit, that it may be your constant guide and companion, warning of dangers seen and unseen, and protecting you from the snares laid for your feet by wicked and designing men. I bless you through your faith and faithfulness, and diligence of your life, that you may have influence with your family and be able to make an impression for good upon their hearts." Prior to leaving for Utah in 1916, I received a blessing from President Hyrum M. Smith, from which I quote a few extracts: "Now our Father in heaven, we pray Thee to look in love and mercy upon this Thy servant, and accept of his and our gratitude that, after many years, the way seems to be opening, that he may gratify a longing to be with Thy people in the valleys of the mountains, and there make his home. * * * We pray Thee that Thou wilt bless this Thy servant even to the extent that the heart of his wife may be touched, and that her mind may be enlightened, that she may see the glorious principles of the gospel, and be willing to submit to the commandments of the Lord, and receive the ordinances of the Church, that she may be numbered with Thy people and be one with him in all his holy and righteous purposes and desires; * * * that he may go in peace, that he may go in safety, that the arm of the Lord may be drawn around and about him, that he may be preserved in life and health and strength. * * * We say unto you, our dear brother, as you have had the confidence of those with whom you have labored, so shall you have the confidence of those with whom you shall make your home in the valleys of the mountains. * * * As you desire, you shall receive; and when you knock, it shall be opened unto you. The Lord will be with you to lead you and guide you; and all things you do shall be for the best, and will bring you great joy and thanksgiving." Since coming to this country I have received my Patriarchal blessing, confirming all of the above and with many other promises.

The foregoing inspired words uttered by the servants of the Lord have been literally fulfilled. I have been gathered in peace

and safety to Zion with my family—with one exception. A work is being done for my dead in the Temple of the Lord. Up to the present I retain all my faculties, and my last days are proving my best days. I can truly testify that I have had the peaceful influence of the Holy Spirit, enabling me to withstand the trials incident to all who gather to the land of Zion.

At all times I dreaded facing an ocean voyage, yet, our trip across the Atlantic was a very remarkable and pleasant experience. While others were completely prostrate with sea-sickness, my wife and I enjoyed every day on board the ship, and although the German submarines were much in evidence, we landed at New York in safety. My wife is now a member of the Church, and rejoices in having a testimony of the divinity of the gospel. We have made many dear friends here, and as far as I am able to judge, I have the confidence and esteem of those amongst whom I labored. I am led to exclaim: "God moves in a mysterious way His wonders to perform!"

I was associated with the presidents of the European mission from 1884 to 1916, and can truthfully testify that I found them to be men of God; fearless advocates of the truth, and each striving to advance the gospel to the best of his ability. In conclusion I bear my testimony to the divinity of the work called Mormonism. I have received many testimonies that this is God's work, and this knowledge was revealed to me in answer to humble prayer. I also know that the Prophet Joseph Smith was used, as an instrument in the hands of our Heavenly Father, to bring again to earth His plan of life and salvation. That wonderful book, the Book of Mormon, is a divine record of a once great and mighty people who lived upon the American continent, and coupled with the Bible is a true witness for God; and it proves that he is the same yesterday, to-day and forever. I can promise all who are investigating Mormonism, that if they will ask of God whether this unpopular religion is His work, He will make it plain, and open their spiritual eyes to see that this despised and rejected religion is the only plan by which we can become citizens of the kingdom of heaven, with Jesus Christ as the ruler. He stated that except a man be born of water, and of the Spirit, he can in no wise enter into the kingdom of heaven; and further, "If any man will do His will he shall know of the doctrine whether it be of God, or whether I do speak of myself."

Salt Lake City, Utah. HENRY M. O'GORMAN.

THE CROSS.

IT is a very common idea that the cross, as a religious or mystic symbol, has been employed as such only since the advent of the Christian religion; and further, that its use has been confined to

those nations which are professedly Christian. But a study of the sculptures of ancient Egypt, Assyria, India, America and other lands, besides other authentic sources of information, clearly shows this to be a mistake; as those ancient works point to a period long anterior to the birth of Christ.

The precise date when the cross was first publicly used as a religious symbol is not certainly known, but it was not probably within some hundreds of years after the martydom of the Savior. Although the early Christians were zealous and devout, and willing to face death in testimony of their faith, yet the natural instinct of self preservation compelled them to be very cautious, in order to avoid persecution and death, and for this reason they held their meetings as much as possible in secret. To avow publicly their belief in Christ was simply to invite confiscation of property and death. But in the fourth century Christianity had made such progress that multitudes openly professed it. In the year A. D. three hundred and twenty-four as Constantine, the Roman emperor, was marching against Maxentius, as is related by Eusebius the eminent Bishop and historian, the Roman emperor and his whole army beheld in the noonday heaven a luminous cross upon which was inscribed "*Hac vince*,"—"by this conquer." He also states that the next night Christ himself appeared to him in a dream bearing a similar cross, and commanded the emperor to make a standard of that form, which would assure him victory against his enemies. Constantine framed his cross of a long pike with a cross-bar, while upon its point was a monogram of the name of the Savior and a sign on the cross. This standard, called the *Labarum*, thus became the future banner of the Roman army, and was placed in charge of fifty chosen men of approved courage for defense as a sacred symbol. In the battle with Maxentius, which followed, Constantine gained the victory, and immediately announced publicly his conversion to Christianity, and invited all his subjects to follow his example.

The cross was no new thing in the days of the Savior; for ages it had been used as an instrument of torture and death by most of the nations of the East, When Titus, the Roman general, was besieging Jerusalem, he caused two thousand Jews to be crucified at once near the walls, in order to intimidate the rebellious Jews. We will remark in passing, that crucifixion was undoubtedly the most agonizing death possible. The victim was suspended upon the cross by spikes through his hands or wrists and feet, and thus, as no vital parts were injured, he hung in unspeakable agony from three to five days according to his strength and vigor, until physical pain caused his death. Jesus hung upon the cross from nine a.m., until three p.m.—six hours only—and this was considered so miraculous that the Roman centurions who conducted the execution said: "Truly this man was the Son of God."

The two men crucified with Jesus were killed by breaking their legs, so they should not hang on the cross during the next day—saturday, the sabbath.

The sign of the cross, in all the ages previous to the time of the Savior, was a common and most sacred symbol. Its form was copied in building temples above ground, and in great subterranean temples and caves like those of Elephanta and Ellora in India. It was delineated upon the walls of palaces and temples, upon cliffs, upon sepulchral walls, and on coins, medals and vases. Similar remains also exist in Great Britain. And upon hundreds of the temples and pyramids in America, found by the Spaniards in the conquest of Mexico and Central America, the cross was found engraved in almost the identical form as seen upon ancient Egyptian monuments.

The Spanish missionaries who first came to Mexico were amazed to find the cross as devoutly worshiped by the natives as by themselves, and could only account for it on the supposition that St. Thomas the apostle had at some time preached in America; or else that it was some device of the devil. They found it engraved almost everywhere, and in great variety of form, not only upon ruined temples and palaces, but upon those still in use. It was the most conspicuous ornament in the great temple of Cozumel, off the coast of Yucatan.

But whence this wonderful, this universal prevalence of the sign of the cross all over the world? The most remarkable solution of this question seems this:—That all these peoples derived a knowledge of the cross from some common source. Their ancestors, in the dim past, had known the gospel which was preached to Adam after the fall, and doubtless the messengers who promised redemption through the death of the Savior, also told the manner of that death. The cross, then, upon which the predicted Savior was to die, would thus naturally become an object of reverence among those who believed. As ages rolled by and men dwindled in darkness and unbelief, they lost all true knowledge of the gospel, retaining only some of its most prominent symbols and forms, and thus was perpetuated among all nations the sign and sanctity of the cross.

But if the cross thus became an object of reverence, why would it be used as an instrument of torture and death? The answer is plain—then, as now, the world was full of wicked men, who delighted in ridiculing and defiling all things esteemed sacred; and in the relentless persecutions waged against the righteous would gladly make that which the saints so deeply reverenced the instrument of their torture and death. It has always been a delight to the wicked to wound their victims, through that which is most dear to them.

We close this brief sketch, with a quotation from an article which was published in the *Edinburgh Review*: "Of the several

varieties of the cross still in vogue, as national or ecclesiastical emblems in this and other European States, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., there is not one among them, the existence of which may not be traced to the remotest antiquity. They were the common property of the eastern nations. No revolutions or other casualty has wrought any perceptible change or difference in their several forms or delineations; they have passed from one hemisphere to the other intact; have survived dynasties, empires, and races; have been borne on the crest of each successive wave of Aryan population in its course towards the west; and, having been reconsecrated in later times by their descendants, are still recognized as national and military badges of distinction.

"Among the earliest known types is the *crux ansata*, vulgarly called 'the key of the Nile,' because of its being found sculptured so frequently upon Egyptian and Coptic monuments. It has, however, a very much older and more sacred signification than this. It was the symbol of symbols, the mystical *Tau*, 'the hidden wisdom,' not only of the ancient Egyptians, but also of the Chaldeans, Phoenicians, Mexicans, Peruvians, and of every other ancient people commemorated in history, in either hemisphere, and is formed similarly to our letter T with an oval at the top. Thus it was figured on the gigantic emerald or glass statue of Serapis, which was transported (293 B. C.) by order of Ptolemy from Sinope; on the Black Sea, re-erected, within that famous labyrinth on the banks of Lake Moeres, and destroyed by the army of Theodosius (A. D. 389) despite the entreaties of the Egyptian priesthood to spare it, because it was the emblem of their god and of the 'life to come.' * * * 'The Buddhist and Brahmins, who together constitute nearly half the population of the world, tell us that the figure of the cross, whether in simple or complex form, symbolizes the traditional happy abode of their primeval ancestors.'"

SANTIAGO.

PRE-EXISTENCE.

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy.

—WORDSWORTH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 21, 1921.

EDITORIAL:

TRIUMPH IN ADVERSITY.

SWEET are the fruits of adversity! Not always, perhaps, in the eating thereof, but in their digestion. It is the story of life, applicable to men and to communities. It is the experience of the Latter-day Saints, and none escape it, for it is how they become saints. It is among the earliest and most persistent lessons of their association with saints. It becomes so plain and sure that they accept it in the spirit and philosophy of former-day saints, who, while rejoicing in faith, were able to say: "And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope, * * * which hope we have as an anchor of the soul, both sure and steadfast."

It was quite the usual form of salutation among the saints, in the days of their tedious overland journeying to Zion, and during pioneer hardships, to greet each other with: "Well brother, Are you enjoying your trials?" and to cheerfully pass on. The burden of teaching in those days from the pulpit and the press, was to seek and obey counsel, to labor diligently, and endure privation patiently; while circumstances compelled that course as the only one of safety and, in the outcome, of salvation and prosperity. "The Lord will have a tried people," was the common and about the only comfort that sustained them then, throughout all their afflictions of hardship and poverty and the sufferings of persecution by their enemies. Their faith upheld them when they listened to and were obedient to the counsel of their leaders. They could never have survived and overcome the difficulties that beset their daily course had they not been guided by wise, inspired teachers, in whom their confidence was supreme. They became confirmed in this philosophy of life and were made strong thereby: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isaiah 30: 20-21).

There is the true principle. No matter what our trials and troubles may be, provision is made for a way out. God has his teachers among the children of men and will bring all, who will give heed to it, the spirit of discernment, even ears to hear the word: "This is the way, walk ye in it."

There is, however, the condition, and it must be recognized. "For the Lord is a God of judgment: blessed are all they that wait for him." Until we learn to wait upon the Lord, to put our trust in him, and to call upon him, we cannot have assurance of strength to survive the adversities of life, nor of wisdom to solve its problems. That appears to be the most serious of the world's present-day difficulties: that God is left out of the reckoning. Men relying upon their own wisdom, serving the unsubstantial and conflicting interests, which ambition, wealth, and pride—a corrupt civilization—has set up, in place of the word of the Lord to govern and guide them, are not able to avoid the pitfalls and snares of life; nor to extricate themselves from the calamities their present unbelief has brought upon them. Men and nations may scoff at this, but it is the truth. The history of mankind proves it. The rise and fall of the nations, since the world began, illustrates over and over again that the people cannot go far nor long survive, who forget and forsake the God who made them. There is no adequate substitute for the word of the Lord. Our heavenly Father knows that, and in his loving-kindness for his children admonishes them to seek and find it. "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." But if they will not seek him and are wayward and disobedient, turning to the right hand and to the left, going in every direction but in the way of righteousness, they are certain of calamity. But for his illimitable mercy they would be doomed to destruction. It is his mercy and long suffering that brings them down by adversity, to the humility which leads them to cry unto him. As individuals we know this, and in it have found deliverance. Communities and nations must find it the same way. But will they? As nations it is not probable, and among the people there are but few. We are living in the time of God's judgment upon a disobedient and unbelieving world, and must perforce be witnesses of a great sorrow and suffering. In the midst of it, the voice of the Lord has gone forth to his children saying: "Come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues."

It is for the Latter-day Saints to live their religion. Every one that does so is bearing testimony to all mankind that God is in his world, though his children do not know it; and the aggregation of their testimonies, as time passes, will warn "every creature." To those who accept the warning, there is deliverance and safety. They not only save themselves, but become saviors of others. Their triumph over adversity will be complete, and all nations will yet take note of it. "They shall dwell in Zion, and they shall weep no more."

J. F. W.

Visitors.—There arrived here per s.s. *Melita*, April 3rd, 1921,

Mrs. Emily S. Stewart, President George Albert Smith's eldest daughter, who was joyfully welcomed by the family at Durham House. She was accompanied by Miss Edith A. Smith, the president's cousin, and Miss May Cooley. These ladies have come upon a visit to their kindred, and to see some of the wonders of Great Britain. They will also make a short tour of the Continent before returning. We trust every day of their sojourn in the Old World will be full of interest and pleasure.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held April 10th, 1921. There were present President George Albert Smith and his wife, Sisters Edith A. Smith and May Cooley from Zion, President James Gunn McKay, Anna O. McKay, Elders Wilson, Barnes, Pitcher, Crowther, Coulam, and Tomlinson. Every branch was well represented, and the meetings throughout were characterized by a peaceful, heavenly spirit. The morning program was exceptionally well planned and rendered. The program was a correlated one, giving an account of the restoration of the gospel. The afternoon meeting was for the sacrament, and with the evening meeting was occupied by addresses from the elders and visiting sisters. President Smith delivered three discourses, which were greatly appreciated by the saints. At the evening session every seat was taken. At the afternoon meeting Elder McKay was honorably released as the president, and Sister McKay as clerk of the Norwich conference. Elder William H. Wilson was sustained as president, and Elder Charles D. Barnes as clerk. The Norwich conference headquarters are now located at 14, Riverside Road, Norwich. A baptismal service was held at the Swan Baths, when two converts were initiated into the fold by Elder Joseph Crowther. It was the best and largest conference held since the war broke out in 1914.

CONSCIENTIOUS OBJECTIONS.

THERE are thousands of people of civilization to-day, who have no desire to accept the religious teachings of the world, as taught by the various denominations of Christendom. They cannot be classed as atheists, neither can they be called theists. Should they be condemned by their fellow men, because of their unbelief in theology, as expounded by the various creeds of this day? I have conversed with this class of people and must admit they have very reasonable grounds for their rejection. They are not ignorant people; but generally quite the opposite, intelligent, deep-thinking and open-minded. They are not evasive either,

but generally eager to gather more truths to those which they now possess; they are not afraid to state their reasons in a staightforward manner. One great reason, for example, of their unbelief, is that they cannot imagine God as described by the sectarians; and they do not believe in the doctrines as professed and taught by them.

If we should examine these points carefully we must admit they are justified in their objections. They cannot exercise faith in, neither can they pray to, nor worship a God which is described as here, there, and everywhere, yet occupies no space. This is illogical, and their minds are confused with this description of Him. They cannot believe such a being exists. The Scriptures plainly teach that He was in the likeness of His beloved Son. As in the words of the Savior: "He that seeth me seeth Him that sent me" (John 12: 45). Is not this alone a true description of God the Father, His Father, and our Father?

Then again, in the opening words of the Lord's prayer: "Our Father which art in heaven," is not the place where He dwells described, and at the same time does it not show that He occupied space? To continue, let reason guide us. Could we possibly write to a person whom we thought did not exist, and expect a reply? Though this question may seem ridiculous, nevertheless it is apropos. For that is exactly the proposition. How can a serious minded person pray to or worship a God whom he knows does not exist? It is not reasonable. The Apostle Paul asks: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14).

Does not this verse also explain the condition of the people? For they had not a true conception of God and they had no one to teach them.

Christ said on one occasion: "And, ye shall know the truth, and the truth shall make you free" (John 8: 32). But this was conditional and was so stated, clear and definite: "If ye continue in my word, then are ye my disciples indeed" (John 8: 31). We must admit there is a vast difference between truth and error. In truth there is liberty, and we can declare it with full assurance; but in error, however slight, there is doubt, and when we doubt we are confused, and remaineth in ignorance. It is our common experience that conscientious objectors often say to us, after our scriptural explanation: "It is quite different the way you Mormon's interpret the Scriptures, to the way they have been explained to us by sectarians"; and they readily admit that it seems more reasonable to them. But the thought generally occurs to them, "Why should you be right, and others wrong?" There must be some further explanation, which we give them gladly by referring to the words of the Apostle Paul: "For what man knoweth the things of a man, save the spirit of man which is

in him. Even so the things of God knoweth no man, but the spirit of God" (I. Cor. 2: 11). Again, they say, "But have not the sectarians the spirit of God?" We answer, yes, to a certain degree, most certainly; but its operation is suppressed by their false doctrines and their confusion, and as Paul says, "God is not the author of confusion, but of peace as in all churches of the saints" (I. Cor. 14: 33).

Truly is there a famine in the land for the sure word of God. We must deeply sympathize with that class of His children which is "Cast about with every wind of doctrine." I thank Him for having raised up a prophet in these last days, to whom he revealed His mind and will; for Joseph Smith the martyr, who gave his life for the word of God and sealed his testimony with his blood. "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3: 23-24).

Bradford. F. BRADBURY.

"SMALL SWEET COURTESIES."

LIFE is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual straining of every nerve to gain and keep a place in this over-crowded busy world. What wonder, if in the hurry and pushing, the rights of others are trampled or completely ignored, when every individual is in such haste that time fails for the "small sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the appreciative word, the thought of our preferences, the avoidance of our prejudices—which make life easier, and which lessen in a marvelous degree all its worries and perplexities. For nothing prevents friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. As though one should be endowed with truth, and yet lacking prudence and delicate insight and circumspection, wound with sharp needle pricks the sensitive hearer. We do not care to be constantly reminded of our failings. "Faithful are the wounds of a friend." But friends too often show a fondness for the scalpel, and lay bare our pet weaknesses in a truthful but exceedingly uncomfortable fashion.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her that all lovely, love compelling graces flow. "In her tongue is the law of kindness," and she

has the ready tact which takes advantage of every opportunity to render the lives of others happier,

"And every morning, with 'Good-day,'
Makes each day good."

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure herself always a ready welcome, and, like the sun, she "finds the world bright because she first makes it so."

The small sweet courtesies are so potent in their influence upon our daily life, softening its asperities, rounding its angles, and insensibly compelling imitation. For who could be churlish, or even cold and indifferent, when surrounded by an atmosphere of genial warmth! The little every-day and all-day thought of others is not hard to some gracious natures imbued with the rare virtue of self-forgetfulness; but to those who long for the admiration of their fellow-creatures, the practice of the small sweet courtesies can be recommended as an unfailing means of gaining that approbation. Mr. Browning expresses it thus:

"'Twas her thinking of others made you think of her."

In his exquisite portrait poem, "My Love," Lowell has translated into the diviner language of poetry the words of our text:

"She doeth little kindnesses
Which most leave undone or despise;
For naught that sets an heart at ease
And giveth happiness or peace,
Is low esteemed in her eyes."

—*Harper's*

GOOD CHEER FROM ZION.

From a trustworthy informant I hear that there are some among you who still believe what the world says about Salt Lake City—that you cannot get out from here, and that you are wanted for immoral purposes. Oh, how can you? Have not the elders proved themselves to be pure, high-minded men, when they have been preaching or visiting among you? When we entertained the elders in our home in Sheffield, I never found, in word, look or deed, anything that was unworthy of their calling; and since I came here, seven months ago, I have not had one regret. There is no high wall around here, but just God's own grand mountains. Let me repeat a conversation, which was told me three weeks ago by Elder John Holmes. While in the Sheffield conference a man asked him where he came from. He replied, "Salt Lake City."

The man: "Oh, that is the place where once you are in, you can't get out."

Elder Holmes: "Ah, who told you that?"

The man: "Why, someone who had been there."

Elder Holmes: "Well, how did he get out to tell you?"

The man: "Um, I never thought of that."

Let me now quote from a friend's letter. She lives near Sheffield and is a non-member. She says: "From your description of the place, I would not mind coming out to you, in spite of the prejudice prevailing here; for I know that you would not find happiness and contentment where things were not as they should be, both morally and spiritually."

Oh, that you would clear out of your minds those false ideas, and look upon this place as truly "Zion": a place where you can mingle with a greater number of the saints; where you can worship in that beautiful tabernacle; where you can have the opportunity, when worthy, of performing that glorious task of working for our loved ones who have gone before, in the temple. Remember only that the saints here are human, the same as in England. We all have our individual failings; but there is nothing wrong with the gospel, and the teachings of the Church are pure, high and noble.

Salt Lake City. ANNIE L. NEILL.

FROM THE MISSION FIELD.

Organization.—April 3rd, 1921, the Carlisle branch Relief Society was organized by Elders John Black and James T. Palmer: Sister Cissie Bell Carlisle, president; Bessie Pearson and Winnie Burns, counselors; Mary Weightman, secretary; Sister Gill, treasurer.

Baptisms.—April 1st, 1921, at Deseret, London, Florence Dorothy Owen was baptized by Elder Frank Armstrong.

April 7th, 1921, a baptismal service was held at Deseret, London, when Elder Cyril K. Monk baptized Miss Charlotte Holloway of the Hammersmith branch.

April 9th, 1921, a baptismal service was held at Bradford, at which nine persons were baptized. Elders William Naylor and Andrew T. Jacobsen officiating. Elder M. Grant Prisbrey delivered a lecture on baptism, and President Leonard H. Whipple on the gift of the Holy Ghost. The services were thoroughly enjoyed by all.

Priesthood Meeting.—April 2nd, 1921, the usual monthly priesthood meeting of Nottingham conference was held at Eastwood, President Virgil B. Stallings presiding. In his opening remarks he called attention to the trials that the Latter-day Saints have had to endure, so that our Heavenly Father may have a tried and proved people, to execute His work on the earth. Reports were received from the various branches, showing that the work

is progressing. Many of the brethren and sisters bore testimony to the blessings of God and to their faith and hope in the gospel. After the priesthood meeting a very successful and enjoyable social was held.

Socials.—April 9th, 1921, a social was held at Norwich. There was a good attendance. Games, songs, and delicious refreshments entertained those present.

Wednesday, March 23rd, 1921, a farewell social was held at Rochdale in honor of Brother and Sister Arthur Johnson, who are leaving for Zion on April 22nd; also for Sister Hannah Hutchinson, who is removing to the Newcastle conference. On Saturday, April 2nd, the Bolton branch held a social in honor of Sister Florence Fogg, and her two sons, who are also sailing for Zion on April 22nd. The evenings were spent in songs and games enjoyed by all.

An anniversary social was held by the Glasgow Relief Society at the meeting hall April 7th, 1921. A fine musical program was given by local saints and elders. After a splendid tea, dancing and games were enjoyed for the remainder of the evening. The funds of the Relief Society were augmented in a satisfactory manner.

A farewell social was given by the Glasgow branch, April 5th, 1921, in honor of Sister Georgina Leggat, who sailed for Zion April 8th, to join her husband. A fine program of songs and recitations was given. A silver dish was presented to the departing sister, as a mark of esteem. The Relief Society directed the serving of refreshments. About forty people enjoyed the splendid evening.

Branch Conferences.—April 10th, 1921, a branch conference was held at South Shields. A priesthood meeting was held when several questions pertaining to the welfare of the branch were discussed. It was reported that branch teaching was being successfully carried out among the saints. The Sunday-school convened at 2:30 p.m. with a nice program by the students. Evening service, forty present. The M. I. A. was reorganized and the new officers set apart. Two ordinations were made. Elder Crowther spoke on the first principles of the gospel, and President Ernest H. Kearl on divine authority and the restoration.

A conference of the Gainsborough branch was held Sunday, March 20th, 1921. Two sessions were held, at which much good instruction was given by President Arthur H. Taylor and President John W. Manton. Counselors were appointed to assist President Manton, who for many months has carried on single handed like the soldier that he is. The Sunday-school, recently put into operation, was organized. All of the organizations of the

branch were completed, and are now in a progressive condition.

April 10th, 1921, the last of this quarter's conferences was held by the Nottingham branch. President Stallings presided, supported by Elders Noble, Last, and Toolson, and Sister Annie E. Noble. Three sessions were held. The exercises of the children were much appreciated; a good spirit prevailed throughout the day, and the talks of the missionaries were heard with much interest.

The district conference of the Hammersmith, Holloway, North London, and Stratford branches was held March 27th, 1921, at Deseret. There were in attendance President and Sister McKay, Elders Kirkham and Western. Five meetings were held; the children taking part did very well, in the morning. The branch presidents reported their branch activities, in the afternoon. At the meeting for the priesthood and the lady missionaries, valuable instructions were given. The evening meeting closed the day's conference, with a good attendance.

DIED.

TOFTE.—Sister Simonine Caroline Tofte died in Liverpool, March 25th, 1921. She was born at Porsgrund, Norway, March 24th, 1841; baptized August 29th, 1911, by Elder S. B. Talmage. She was the mother of Elder George S. A. Tofte, late president of the Liverpool branch and now residing at Idaho Falls, Idaho. She was a faithful, highly respected Latter-day Saint. The funeral at Durham House was addressed by Elders Wheeler and Wells.

MILLS.—At Newcastle, Sunday, April 10th, 1921, after a prolonged illness, George Mills. He was baptized June 15th, 1890, and has been a very faithful member and diligent worker. He had been president of the South Shields branch for a number of years, and will be greatly missed.

GIBSON.—April 6th, 1921, at Paignton, Devon, Thomas Henry Hayes Gibson. He was born at Newton Abbot, August 2nd, 1887; baptized March 29th, 1913, by Elder Thomas A. Baylis.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.